

# The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISS., APRIL 11, 1918.

NEW SERIES, VOL. XX, No. 15.

The enrollment at Louisville Seminary is 291.

J. H. Buchanan becomes army chaplain, being located at Camp Dix, N. J.

Two of the "Leavell boys" of Oxford are in Y. M. C. A. work on the front.

Dr. S. M. Provence becomes editor of the Anti-Saloon League organ in Texas.

Rev. S. M. Ellis, of Isola, was recently married. His wife is a fine woman of culture, being the principal of the school in his home town.

Indiana became a prohibition state April 3, and Massachusetts adopted the national amendment. Just as well make it unanimous. The vote at present stands 11 to 0.

From Bro. J. C. Brent, superintendent of the Sunday School, we learn that the First Church, Biloxi, had a great meeting. Pastor S. P. Poag had to his assistance Dr. Wm. J. Mahoney of Oxford.

Sunday night was spent by the writer at Canton, preaching for Pastor Robinson, and Monday they formed a raiding party in the interest of the Baptist Record. The church is going ahead with its church building and the pastor is a royal supporter of every good work.

A "Bible Conference on the Second Coming of Our Lord" will be held in Philadelphia May 28-30. Men of nation-wide reputation, such as Drs. C. J. Scofield, W. B. Riley and others are on the program. It is an effort to interpret and apply and proclaim the prophecies in the Old and New Testaments concerning the coming of Jesus.

It is said that a company of French soldiers listened with bated breath as they heard what seemed to be the sound of approaching enemy feet in the trenches just ahead of them; and then drew a sigh of relief as some one better acquainted said, "Oh, that is just the Americans ahead of us chewing gum!"

Mr. Henry Morgenthau, former Ambassador to Turkey, says that from six to eight hundred thousand Armenians were murdered by order of the Turkish government and that the rest, about one million, are pitifully begging Christian America for bread to keep them from starvation. We will wait on God for the avenging of these murders. In the meantime let us give our aid to these poor people who are thrown upon our charity.

Let's start a new department in the Baptist Record, just a little corner, which we may call "An Experience Meeting." Just give in about one hundred words your experience of how you got somebody to subscribe for the Record and the good results that followed. Not a long argument, a prolix generalization, but just tell of a specific case or more than one. Some good things and helpful can be told of this kind. Who will start the story-telling corner. Come right along.

The editor of the Journal and Messenger, of Cincinnati, is in a terrible fix these days. He wants the war to be won, but it grieves him beyond endurance that it must be done under a Democratic administration. Little that President Wilson does suits him and no opportunity for criticism is allowed to pass; and money spent by Congress in the South, as is now being done on a nitrate plant in Alabama, is not to be endured. Ah, well, some of us down here have lived under unsympathetic administrations and know something of how it feels. Take it easy as you can, brother.

What is this we hear about Bro. R. E. Zacherts becoming an army chaplain? Well, we have to give our best.

Mr. W. M. Kethly, formerly B. Y. P. U. Secretary for Louisiana, is now in the navy, recently reporting at Newport, R. I.

The editor is expecting to be out of the office a day or two this week, attending a meeting in New Orleans of the directors of the Baptist Bible School.

Pastor Robinson reports that the Canton Sunday School being asked for \$50.00 for missions, on last Sunday made it \$120.

Dr. J. B. Weatherspoon resigns his chair in the Fort Worth Seminary to accept the pastorate of First Church, Winston-Salem, N. C., his native state.

One firm in Jackson has been forbidden to sell any more flour because it had not been regarding the regulations of the food administrator. The food regulations had just as well be taken seriously—and cheerfully.

Virginia, Texas and Georgia are out for \$100,000 each for Foreign Missions by April 30th. This is to secure the proposed million dollars which the board is working for. Why should not our churches in Mississippi come up with half a hundred thousand?

The story told of Lincoln illustrates something every now and then. It is said that he was importuned long before he yielded to issue the emancipation proclamation. He replied by asking the question: "If you call a dog's tail a leg, how many legs has he?" The answer came back, "Five." That is where you make your mistake," said Mr. Lincoln. "Calling a dog's tail a leg does not make it a leg." Even so to call sprinkling "baptism" does not make it baptism, or calling an organization a church does not make it a church.

The railroad ticket to the Convention this year will be at the regular rate, no reduction being made by the roads. The best way for preachers is to use their clergy permit as far as that will carry you and buy a return ticket for the rest of the way. Or you may use the mileage book as far as that will carry you and buy a return ticket the other part of the way. It is a good time for churches to help their pastors to go; and a good way to do it is by getting enough new subscribers to the Baptist Record. Get six or more and half of it is yours.

The brethren all over the country have been trying to make it easy for Dr. J. J. Taylor, who gained unpleasant notoriety at the New Orleans Convention by opposing the loyalty resolution, and then added to his notoriety by resigning his church in Savannah, Georgia by request, because he was unsympathetic with the government. We have no disposition to rub a sore, and our only purpose in mentioning the affair now is to express the earnest hope that nobody will feel called upon to display himself in such an unenviable light at Hot Springs this year. It is easy for a man to make a fool of himself by a desire to be different from other folks. A man may be within parliamentary requirements and yet make an unsavory speech and give a wrong impression of the sentiment in the convention. There can be no question that Southern Baptists are overwhelmingly patriotic, but one fly in the ointment can do a lot of mischief.

Dr. W. E. Farr of Shelby is in a great meeting with Pastor J. B. Quin at the First Church, Grenada. The singing is led by Mr. T. E. Gates, of Jackson, Tenn. There are great crowds and good interest.

Dr. M. E. Dodd, pastor First Church, Shreveport, has been given a six months leave of absence to work as religious director in the Y. M. C. A. at Camp Beauregard. His fine evangelistic gifts make him unusually well qualified for this work. The tone of his church is indicated in the fact that on last Sunday there were 668 in Sunday School and twenty-six were received into the church.

Brother T. T. Martin writes of some of the Blue Mountain evangelists: "F. J. Harrell is one of the strongest evangelists I have ever known, clean, safe and sound, and unusually effective; he is distinctly a reaper and leaves no ill after effects. He has with him a splendid singer. Evangelist E. J. Isenhour is one of the strongest preachers in our denomination. He is both a teacher and reaper, and clean, safe, sound and effective. My own singers are Paul Montgomery and wife. I consider Paul the sweetest singer I ever heard."

From Dr. R. W. Weaver we learn that Southern Baptists have in the past twenty years gained in the number of churches, thirty per cent; in number of members, eighty per cent; in value of church property, 330 per cent, that is, they have in twenty years put two and a half times as much into church building as in all their previous history. In the same time the offerings of Southern Baptists have increased 460 per cent, the growth being larger in contributions to Foreign Missions than for any other cause.

Recently a plan proposed by our budget superintendent in Mississippi for securing a study of missions and other benevolences for five minutes by the Sunday School classes every Sunday morning, has been adopted by the Sunday School Board and pamphlets carrying the proper information have been published for use in the organized classes. This is a step in the right direction. Now some plan like this, furnishing opportunity for equivalent work on the subject of Baptist doctrines ought to be put into operation. This is needed both to supply the demand of those who desire accurate knowledge of Baptist fundamentals, but more especially to awaken those who are becoming indifferent to them. We do not believe there is any body of believers who are suffering so much today from incipient denominational disintegration as Baptists. The ecclesiastical organization of other people holds them up and holds them together. Nothing can keep Baptists going but the spirit of life and the spirit of truth. If we have this it is sufficient and is far and away the best organizing principle and vital force for self preservation and truth propagation. When we lose this we at least have lost all, and will disintegrate. The spirit of the times is antidenominational. Most of the great movements tend to crush whatever is distinctive in our faith. There is a weakening among the masses of Baptists in denominational spirit, and fear has seized many of the leaders. We must begin a systematic and comprehensive plan of instruction as to the truth. The methods hitherto employed have reached but a fraction of our people, and the teaching is too often in a half-hearted and apologetic way. If the denomination loses its virility it will be because the roots are not fed with the truth taught to our vigorous and active forces such as are generally found in the Sunday School.



## Budget Laymen Department

N. T. TULL, Superintendent

## WHAT IS A BUDGET CHURCH?

A church that is properly on the budget has done and is doing the following essential things:

1. *Has Made Up Its Budget.*—The budget must care for the current needs of the church at home: pastor's salary and all other running expenses; it must also care for what the church proposes to give to all denominational objects, taking, if possible, the apportionment suggested by the Convention Board as the minimum basis. The division of the funds as between home uses and denominational uses must be sacredly maintained.

2. *Has Guaranteed Its Budget.*—The budget when made up and adopted must be guaranteed by personal pledges from the individual members of the church. Your church obligation must not be left to the hazard of circumstance. The budget is designed to remove all hazard and put the financial work of the church on a guaranteed cash basis. The pledges are necessary also to furnish an operating basis for handling the accounts of the members. A business plan must be handled in a business way.

3. *Is Making Monthly Remittances.*—Unless your church is putting the money where it is needed when it is needed, it is not meeting the highest purpose of the budget plan. The budget plan is designed to stop worry over financial matters as far as your own local running expenses are concerned; and also to stop interest on borrowed money on the part of our great denominational boards and institutions.

Don't let the fact that your church is on the budget stand in the way of making a free will offering to missions. The budget cares only for the current needs of our work—the estimated and stipulated needs. The call now comes for larger giving to meet the great emergency occasioned by the world war. Give your people a chance to meet the need to respond to the call.

The Second Church, Jackson, will renew their budget beginning May 1 with a 25 per cent increase over the previous year. They have increased the pastor's salary \$50 per month and employed a lady assistant for all of her time since they first adopted the budget, one year ago. Maybe the budget has had something to do with it.

## SOUTHERN BAPTIST THEOLOGICAL SEMINARY NOTES.

Dr. Mullins is very anxious to get a list of all the former students of the Seminary who are connected in any way with the army work. You can help him by sending the names of those you know to him. When the list is completed there will be a service flag raised.

Several new students have enrolled this

quarter, which makes the present enrollment 291. Brother John Buchannan has been appointed chaplain and has withdrawn from school. We wish him well in the new work and our prayers will follow him.

Last Thursday was Missionary Day and quite a number were out. The Tri-State Group (Mississippi, Arkansas and Tennessee) met in the usual place, where Mr. Olander of Mississippi led the devotional and Mr. C. S. Leavell gave an interesting and helpful talk on "The Relation of the Pastor to the Sunday School. We then retired to the chapel and after various reports were made, Dr. Mullens read from Genesis the account of Abraham's faith in the sacrifice of his only son, and emphasized the fact that this is a day of sacrifice for everyone. Rev. L. L. Henson, a former student of the Seminary, now located at Camp Taylor in Y. M. C. A. work, led the opening prayer. A most interesting letter was read from Mrs. John Anderson, of Canton, China. Rev. W. M. Young, who for twenty-five years has been a missionary to Burmah, was then introduced and made a most inspiring talk. One could hardly realize that such a fruitful ministry as he told us about could come from a place where a few years ago Adoniram Judson made such heroic sacrifices and seemingly so little was accomplished, tho, as he said, the "prospects were as bright as the promises of God," and a great harvest is now being gathered for Him. Dr. A. T. Robertson then spoke on "Hardshellism, the Heritage of Southern Baptists." He went back into history and proved by letters and figures that Baptists are, and always have been, more hardshell than missionary. He said that we had inherited hardshellism and were born in the hardshell cradle. Some of the remedies he gave for the hardshell germ were Baptist papers, providing you could get a man to subscribe, pay for and read them; Baptist schools, Sunday Schools, pamphlets, books and educated preachers. Thursday and Friday of last week the Geo. W. Norton, Jr., Foundation lectures were given in Norton Hall chapel by Dr. D. B. Purington of West Virginia University. Both lectures were scholarly and full of tactful reason. His subject Thursday morning was, "Is the Author of the Present World Order Essentially Good?" His subject Friday was, "The Problem of Personality, Human and Divine."

Dr. G. S. Dobbins was with us during the month in the interest of the Home and Foreign Fields.

We are so sorry to announce that Mrs. W. M. Richardson, of Mississippi underwent an operation at the Norton Infirmary this morning. At this writing she is doing as well as one could expect.

We are on our "home run" now and those of us who have an attack of "spring fever" and those seeing "blue eyes" will rejoice, I'm sure, when this quarter is numbered with the past.

Blessings on the Record and its readers,  
R. A. EDDLEMAN.

## THE CAMP PASTOR SERVICE.

Victor I. Masters, Superintendent of Publicity.

Through the courtesy of Dr. George Green, in charge of the Baptist Camp Pastor service in the military camps in the South, I recently read letters from about seventy religious workers other than Camp Pastors in the various military camps. The testimony of these men is that of experts. The letters are almost unanimous in commending the value of the Camp Pastor service.

These letters are from chaplains, Y. M. C. A. workers and others. They are from men of various evangelical bodies. One writer out of the large number thought "the Camp Pastor is too denominational for the undenominational atmosphere," and a few showed anxiety lest the Camp Pastor would interfere with the regulations the "Y" men may find it necessary to make. But nearly all go straight to the witness that these denominational men render a needed service, which could not otherwise be performed. A number of the Y. M. C. A. men testify to this effect.

Typical of the testimony given is this from Dr. E. Y. Mullins, who has been the Director of Religious Activities at Camp Zachary Taylor: "The work of the Camp Pastor is indispensable in rounding out the group of forces and influences for the building up of our army in its moral and spiritual life. . . . I would regard the failure to provide Camp Pastor as a mistake from every standpoint. They supplement other forces of services in a most valuable and helpful way."

Baptists are gratified at the promptness and resourcefulness which their representatives have exhibited in organizing the Camp Pastor service. It is no mean distinction for Baptists that they have led the various great evangelical bodies in sensing the possibilities of this service and in putting their ideal into actual and successful practice.

The Home Mission Board, co-operating with the War Work Council of Northern Baptists, and with various State Mission Boards in States where the camps are, is, as its part, expending \$60,000 up to May 1, in the thirty-two Southern camps. It is estimated that Northern Baptists will spend \$14,000 in this co-operative service and the State Boards \$20,00. In addition, our Northern brethren will look after the Baptist service in the camps of the North.

Too much cannot be said in praise of the good which is being accomplished by these Camp Pastors. Other denominations are reaping results of like value, but I will confine this story to our Baptist work. Thousands of our boys have been advised and ministered to spiritually. The Camp Pastor has often brought them into contact with the churches of the contiguous cities or towns, and have formed a link between the soldier and the church and loved ones back home.

The striking and outstanding service of the Camp Pastor has been preaching the gospel of Christ, both to the crowds and to individuals. Up to April 1, about 13,000 had professed conversion under the preaching of our forty Camp Pastors, and many of these



had been baptized and received into the fellowship of the churches near the camp.

It is a matter of almost unanimous testimony that this service is greatly needed. It is definitely and confessedly spiritual in its purpose. This work is needed to supplement that of the Y. M. C. A. The Y. M. C. A. official leaders are positive in their requirements for a real spiritual program. But the necessity of ministering much to the mind and the body, though this must be done, coupled with the inability of an undenominational organization to follow up the results of its spiritual efforts as a church can do, makes room for a service the denominations simply must do themselves, in addition to giving of their men for the Y. M. C. A. and chaplaincy work and of their money to help support the non-denominational effort.

The Home Board has gone into this work for Southern Baptists. Without precedent or rule to follow, we have been able both to organize and conduct in a great way this service for our soldier boys. We have been able thus to aid in conserving principles near the heart of true religion and dear to Baptists. Incidentally, we have often been able to make other religious workers understand some simple a b c Baptist principles, of which, in some instances, they seemed to know less than they know about, say, the handful of 100,000 Unitarians, though Baptists number about 7,000,000 in this country.

It is a great and gracious work. It has taken much time and effort by Dr. Gray and Dr. Green and has added much to the burden of the Board's office work.

It is in the same line as all our other Home Mission effort. Everywhere the people are crying out in their hearts for God. Our hundreds of missionaries are finding fields white unto harvest, as almost never before. Every instinct of faith and of patriotism challenges a great support of our Home Mission work now.

Pastors: We trust you to sound the true note for the advance, before the hosts of God's people. They have the money, a thousand times over. They want to give to Home Missions. If you doubt their readiness to thrill and rise to the challenge of the cause now, try preaching a sermon on it. They will give gladly and encourage your heart.

Lead forward, for they are ready to follow, and a great and blessed service is imperilled.

Home Mission Rooms, Atlanta, Ga.

#### ANNOUNCEMENT.

The Executive Board of the General Association will meet with Antioch Church, seven miles southeast of Louin, on the M. G. & N. R. R., Wednesday after the third Sunday in April, at 10 a. m.

Let the pastors and churches send in their contributions, so they can be reported to the Board and the Home and Foreign Mission funds can be sent to their respective boards before the conventional year closes. It will be better to send, as collected to now for fear something might prevent their being sent up to the Board. We urge the members of the Board to attend, as this will be the

last meeting, likely, until the Association meets in October. The demands are urgent, and increased contributions are needed, especially among our soldiers. Pastors' conference meets Tuesday night before.

JAS. E. CHAPMAN.

### Education Commission

R. B. Gunter, Secy.

#### Baptist Obligation.

Due May 1, 1918.....\$17,100.00  
Due June 4, 1918..... 4,300.00  
Due July 5, 1918 ..... 10,000.00  
Amount on hand April 4, 1918.. 840.00  
Is Baptist credit worth \$31,400.00?

Pastors and teachers, and heads of schools must be examples in meeting promptly their obligations, if our church ever succeeds in its mission.

Our people have added to the pull which secular schools are making on our children by holding up as ideals before them material things and political offices. So, now, those schools whose ideals are materialistic and political receive one third of their patronage from the Baptist denomination.

What will Mississippi Baptists do with their \$17,000 debt May 1st?

#### Denominational Defeat.

Many of our Baptist people seem to fear that the Germans may defeat us in the war. But these same people seem to have no fear of a denominational defeat. Some mouths should be stopped. There are those who claim that they can not support our schools because of war demands. But in the vast majority of cases the men who make such excuses are much better off financially than they would have been had there been no war. The war has been money in their pockets. They speak of the war as if they had given something when they bought Liberty Bonds. But that is an investment. And pastors sometimes humor the people when they make such excuses.

The Presbyterians, the Episcopalians and the Methodists have not slacked in their giving to the support of their schools since the war began; they have rather increased their donations. The Baptists have not. Here is a sign of defeat. I praise other denominations for their zeal, and for their prudence in putting the emphasis in the right place. I help the war every month, but my church and our schools must receive more from me this year than ever before. For that denomination which leads, must educate most.

#### "Churches and Schools Are Not Worth a Damn."

The above words were spoken to the writer a few weeks ago by a member of the Baptist church when he was asked to pay his subscription to our college work. Many say the same by their attitude towards them. But you may believe the Lord will reckon with such a man. Since that time his house and household goods and some considerable

amount of money burned. He said before the burning that he could do no more for churches and schools until the war is over. Now, I did not fire his house. But I prayed to the Lord that He would deal with him according to his doings and sayings.

#### "Stack Up."

The above words are much used now. They seem to have originated in the financial circles. I think this is the origin of the current use of them. Mn's money has increased so much during the past year that they are unable to count it. So, they make one stack, count the stack, and stack the bulk in so many stacks, count the stacks, and multiply the number of stacks by the number of dollars in the first. It is interesting to study origins.

But there is something exceedingly alarming in connection with "stack up." Men are thinking in terms of dollars—stacks of them. The child does not have to be educated, says this money-mad age. If he is educated, it must be in schools which will teach him to make money to "stack up."

We perhaps need more money. The Education Commission does. But our money should be consecrated to God who owns the silver and gold. Too many make money an end in itself. It should be the means to an end, and not accumulated to "stack up."

Let us get out of debt! \$17,000 May 1st.

#### INVESTMENTS AND GIFTS.

J. F. Love, Cor. Sec'y.

Many of our people are, it seems to me, in danger of a plausible deception. They have and are being solicited to invest in Liberty Bonds and Thrift Stamps to help the government in the war for democracy. This investment is the duty of patriotic citizens who have money which they can thus use. Many thousands of Southern Baptists have put their money into Liberty Bonds and many more are putting money into Thrift Stamps. This is good citizenship. The danger against which I wish to warn our people at this time is that they will somehow satisfy their consciences in the persuasion that these investments are benevolences and excuse themselves from religious giving because they have done this. Investment in Liberty Bonds and Thrift Stamps may be prompted by patriotic motives, but it is at the same time a good investment. Where on earth could a man look today for greater security than in the guarantees of this nation? Buying these Bonds and Stamps is a good way to make money, but is not a discharge of Christian stewardship at all.

But Liberty Bonds give the patriotic Christian a chance to honor his patriotism and his Christianity. These Bonds can be purchased and given to the Foreign Mission Board and the Foreign Mission Board can use them as well as it can money to advance this great work of the Redeemer in the earth. What a beautiful thing for a Christian citizen thus to combine his patriotism and his religion for the joint furtherance of democracy

(Continued on Page Six.)



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Obituary notices, whether direct, or in the form of resolutions, at 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

## EDITORIAL.

### DEAD IN EARNEST

There are several reasons why this is the most anxious time our Home and Foreign Mission Boards have ever had, and the Secretaries and all interested in their work are more earnestly pressing the fight than ever before. In the first place the demands upon and the opportunities before us distance anything in all our history and experience. There was never a time when appeals were so insistent from the fields, and when money given and effort made accomplished so much. A wedge has been driven into the darkness of the ranks of sin and the lines of heathenism which is the beginning of a great drive, or it may be the precursor of a defeat and a retreatment which means the loss of advantage gained by a century of effort and sacrifice, and that for centuries to come. Such things have happened in the past on mission fields and may happen again. Just as men are to be rushed from America to France to stay the tide of battle and drive back the invader and oppressor, so it is our business to see that reinforcements meet the demands of our work on the mission fields, to press home the advantage already gained and prevent the collapse of the work well begun.

But there are other reasons why the present moment is critical with our mission work. Other things have been given the right of way in our offerings and mission work has had to wait till this hour for a hearing. No complaint is being registered, but a mere fact stated. In our own denominational program missions have hitherto had the first place and other things have had to wait their turn. Now conditions are changing. In some states missions have been relegated to a very decided second place, and campaigns have been put on for other objects which have been pushed with great vigor. This has resulted in a falling down on mission collections, debt and deficit becoming familiar words and nightmare experiences. Added to the alterations in denominational programs of work, there is the added difficulty of campaigns for various war funds which some have allowed to supplant their interest in mission work. It is the duty of every citizen to go his limit in the support of the government in carrying on the war. But we must not forget the other bedrock principle of our faith that "our citizenship is in heaven," and we ex-

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Thursday, April 11, 1918.

pect not only to share its protection now but to enjoy the riches of glory forever. It must be our part to contribute to its triumphs and thus have ground for greater joy in its possession through eternity. Whatever has hindered the efforts of the boards in the past months, we are now at the crucial time in their work and it will take more in this month of April to land us on the safe side of the ledger by May the first than it ever took before. Are you willing to bear your part of this extra responsibility? If there is any lack at the end of the month when the books are closed, will any of the reproach fall on you? If we can cut our menu to fit the needs of war times, is there not some call to sacrificial service for the extension of the gospel and the redeeming of men from death and hell?

### LOVINGKINDNESS

This is one word, and not two. It represents a distinct trait of character which is ascribed specially to God and can be found in its unqualified reality only in Him and His people. Lovingkindness is more than kindness; it a separate quality and of different degree. Kindness may be shown from other motives than that of love, but he that loveth is begotten of God. Love is of God, for God is love. Lovingkindness is a divine quality and is possessed by Christians alone among men.

Not so with kindness. This may be shown by force of training, as a habit formed under Christian influences in a Christian home, even when the one exercising it has not himself the Christian spirit. It may be the result of a Christian atmosphere, just as the draft of air when you stand by a fast-moving train nearly carries off your hat. But when the train is gone the air is still again. The finer human feelings are the product of culture, but the divine quality of lovingkindness is the result of birth (1 Jno. 4:7). A sense of self-respect will lead a man to show kindness to one who is suffering or in need, but this is not lovingkindness. A desire to keep the good will of others, a fear of their reprobation, will cause many to show kindness, but this is not from the motive of love. The sense of mutual dependence and the knowledge that we may ourselves sometime be in need may appeal to us, but this is not prompted by love. The pleasure that comes from receiving evidence of appreciation from those who are helped will prompt us to show kindness to the suffering or needy. In all these the kindness is of the earth earthy.

But lovingkindness is just what its name implies; it is born of love, has its origin within, is prompted by a ruling desire to help, is not dependent upon the worthiness of the object assisted, is not hindered in its exercise by the lack of appreciation or response on the part of the one helped. It finds its joy in showing kindness and its inspiration from the love of God within us. The love of Christ constraineth us. Like the Father, His children are kind to the thankful and the unthankful, as His blessings are on the righteous and unrighteous.

This is the only kind of kindness that the world will respond to, the only kind of life

that wins. The story is told of workmen blasting in a quarry. The drilling had been done and the fuse had been lighted which in two minutes would send the tons of stone down from the ledge, when a three-year-old child was seen walking immediately under the threatening wall of rock. The workmen screamed to the child to run for its life. The little thing was startled and stood still. Its mother, hearing the scream, ran and saw the child in danger with not a minute to spare. She knelt and stretched out her hands saying, "Run to mother, darling." With quick feet it made its way out of danger just in time. Theirs was kindness. Hers was loving kindness. Theirs was mercy. Hers was tender mercy. God commendeth His love to us in that while we were yet sinners, Christ died for us.

### PUT UP AND SHUT UP

The campaign for floating the third liberty loan is now on and while figures are not before us, it is probable that the full amount will be largely overubscribed. It was interesting to see how cheerfully and enthusiastically the people entered into it. It was not simply a test of their patriotism, but an opportunity for giving it expression and intensifying it. It has brought all the people into a closer fellowship and made them conscious of their oneness and of a high moral purpose and mission. The day will come when the possession of a liberty bond will be a badge of honor and an heirloom in the family history. This is one way of helping the world in a great fight between darkness and light and it is an honor to have any part in an enterprise which helps the world in its progress toward right standards and to its own place in the great program of God's kingdom. All honor to the young men who are answering the call of duty, the call of their country and the voice of God. This experience will draw out the finer parts of their nature and awaken a high purpose.

Now there is another duty which every man owes to the cause and to which the best will respond. We are not only to put up the sinews of war in contributing to its success by prompt payment of taxes and generous investment in liberty bonds; but we are to shut up all careless and caviling criticism of those who are bearing the burdens and doing the work. There may be some things to criticize, but the patriotic and wise man will be slow in seeing them and slower still in speaking of them. Most criticism, however, is based on ignorance and is the vapor of thoughtlessness. To be sure there are some who wish for German success, and criticism is their weapon. These, of course, are not Americans and have none of the American spirit, though taking advantage of American freedom to injure the country which protects them. Their number is small. There are others who are such intense partisan politicians that they would jeopardize the success of American arms by finding fault with an administration with which they have no sympathy. They endanger their own country by finding fault with those who have been elected or appointed to represent it.



They are partisan politicians first and Americans afterward.

But by far the larger number of critics are people who are not usually thoughtless or grouchy. They belong to that high order of genius whose ability consists in seeing mistakes of others whether real or imaginary. It sounds wise to speak of how somebody has blundered or how it ought to have been done. The commonest scrub of a street corner statesman or bench-legged whippersnapper can tell how President Wilson or Secretary Daniels or General Pershing ought to have done so and so or ought not to have done so and so. Now, the hurt of it all is that while it does not elevate the critic in the minds of those who hear him, it yet tends to discredit those in whom we are compelled to trust the fortunes of our country and our cause. These little thoughtless things tend to destroy the morale of the people and lower the tone of their patriotic support of a worthy cause in a great conflict, upon whose issue the welfare of each of us, the whole nation, and the whole world depends. Criticism is cheap in that it is easy to make, but costly in that it may cost the forfeiture of all that a nation exists for. Along this line the following from the Watchman-Examiner elicited our hearty admiration:

"We are having entirely too much irresponsible and half-baked criticism, for one thing. Mistakes have been made, are being made, will be made—some of them costly and terrible. It is the right of freemen to think for themselves and to speak their thoughts freely. But it certainly is not helping matters for every one of us to set up his judgment as to how the war should be run, and loudly to assert it wherever he can get a hearing. It is just possible that the authorities are doing as well as their critics could; that some things are known in Washington that Henhurst-on-the-Pike wots not of, and that Lloyd George in London may be in possession of certain facts of which George Lloyd in Peppergrass Hollow has not even dreamed. Silence in the trenches is a law of 'over there,' and we could stand a little more eloquent silence in the lines over here without hurting. This is particularly true concerning the 'whispering behind the hand propaganda' which is playing no small part in weakening our national morale and undermining our sturdy patriotism—the repetition of rumors and reports and suspicions that come from no one knows where, and are fathered by no one knows who, that on investigation invariably prove false and baseless, and that would fall to the ground of their own weight if not wafted along by what calls itself patriotic breath. The man who claims that he wants to go 'over there' to do his bit against the Huns, should be exceedingly careful that he does not do a bit for them over here by spreading their propaganda of suspicion and distrust. Between the soldier in the trenches who turns his weapons upon his comrades and the man at home who makes his tongue a weapon against the whole-hearted and determined prosecution of the war, there is little to choose. Each is a traitor, no matter what place he occupies or by what title he is called."

## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Pray for Home and Foreign Missions.

Remember the books close at midnight, April 30.

The biggest drive now before Southern Baptists is the drive to make the world a Baptist empire.

It is not a question as to whether Mississippi Baptists can go "over the top" in Mission contributions, but the question is will they.

Our apportionment to Home Missions is \$31,680. Our apportionment to Foreign Missions is \$40,480, a total of \$72,160. We had received up to the first \$7,034.26 for Home Missions and \$14,970.60 for Foreign Missions, making a total of \$22,004.86, leaving a balance of \$24,645.76 to raise for Home Missions and \$25,509.40 for Foreign Missions, a total of \$50,155.14 to be raised for both Home and Foreign Missions. This is a stupendous task, and yet it can be accomplished. The question is will we do it.

I cannot but call the attention of the pastors of all churches on the budget to the figures given above and urge upon them again the necessity of seeing to it that their churches raise as much at least as their apportionments to Home and Foreign Missions and get in to us by the first of May. We have now over one hundred churches on the budget. Ninety-five per cent of these churches have gone on the budget since January 1st. Seventy per cent of the churches on the budget are among our strongest and most liberal givers. If these churches do not make special arrangements by which to take care of Home and Foreign Missions this year, then Mississippi is going to fall far short of her apportionments. This would be disastrous.

However, I would not have the budget disturbed. Whatever is done, let it be a free-will offering, for after this year if the budget churches are not disturbed in their giving, we will have no trouble in meeting our Home and Foreign Mission apportionments.

### A Letter From Brother Solomon.

I have just received the following letter from Brother Solomon, which speaks for itself. As every Baptist knows, or ought to know, Brother Solomon is our camp pastor at Camp Shelby. His letter is out of a heart on fire for our soldier boys.

He writes as follows:

"Dear Brother Lawrence: I am writing you to urge you to do your best for Home Missions. We are in the war; it is our war; we must win. The religious life of our boys must be cared for. All denominations have camp pastors; they are necessary to the best spiritual welfare of the army. We must care for our own. In Camp Shelby we have at least five thousand Baptist boys. I am the

only Baptist preacher in this camp. The Home Board in co-operation with the Northern Baptists, is doing a mighty work in the camps; they have some sixty or seventy camp pastors, and are asking for \$150,000 to maintain this work. Other denominations are asking for from four to five times this much.

"Won't you make a special appeal for our soldier boys who are giving their lives to save their country? The Catholics are spending an enormous amount of money, and have many workers. Shall we be less patriotic than they? Let us all do not only our 'bit' but our best. Yours in Christ,

"(Signed) E. D. SOLOMON,  
"Baptist Camp Pastor.

"Camp Shelby, Miss."

### ENDORISING ANOTHER SUGGESTION.

I want to endorse the suggestion made by Sister W. A. Roper with \$25.00. Clinton is a college town and needs a good church building. The chapel is used for so many things outside of worship that it loses the reverence that should be for God's house.

Sister Ratliff, has a cottage named for her on the campus and since Bro. W. T. Ratliff was president of the board of trustees for half a century and always present at every meeting unless providentially prevented and a man that has been loyal to the Master at all times and under all circumstances, with his means, time, voice and pen.

Every man that has served on the board with him, every graduate of the institution within the last fifty years that is living and able would like to have brick and mortar in a church building built in memory of that Christ-like man.

W. H. PATTON.

Shubuta, Miss., April 1, 1918.

Dr. S. Z. Batten, who represents the Northern Baptists in recommending chaplains for the army and navy, says that the Baptist chaplains compare favorably in general ability and moral worth with any group of chaplains in the army. He adds: "We want strong, vigorous men with a liberal education and executive ability; above all we ask that they shall be men of devotion and an earnest religious life, who can appeal to the soldiers by their worth and can truly represent Jesus Christ in the army."

Mr. Hoover, food administrator, says we must cut our wheat ration one-half. It will be two months before wheat can be sent to Europe from Argentina. The amount of wheat in this country is less than at first estimated. Corn cannot be shipped because it germinates on the way at this season. Wheat to the men fighting in Europe is as necessary as ammunition and we are the only people who can supply it. We have lived without wheat in this country and can do it now. Some people in Mississippi who are amply able to buy wheat flour have voluntarily declined to use it while it is needed for the war. Mr. Hoover asks all to leave wheat flour off till the next harvest. Patriotism doesn't need a law compelling it, it only kneads to know what it ought to do.



(Continued from Page Three.)

and Christianity among the nations of the earth. Quite a number of men and women have seen their opportunity and have purchased these Bonds for missions. Some others are now purchasing the Thrift Stamps for the Board. We commend the patriotic Christian example of these men and women to their brethren and sisters everywhere.

Moreover, Liberty Bonds, Red Cross, Y. M. C. A. and other things have had an inning and will have still others. The time is now upon us when Foreign Missions is to have its one great inning for the year or fail to get it. The concentration of Christian men on this Christian task is unquestionably the duty of the hour. If Baptists satisfy their consciences with buying Bonds and Stamps and halt them on giving to Foreign Missions, they prove themselves good citizens but they condemn themselves as Christians.

Let all our Baptist people understand that their Foreign Mission work is as truly in need of their support as is the Government, even in these war times. Let them also understand that many of their brethren and sisters, realizing this, have increased their personal gifts to this great and needy cause in proportion to the large advance to a Million Dollars for Southern Baptists this year. Certain large gifts to Red Cross and Y. M. C. A. and certain large purchases of Liberty Bonds for the Government imparted such inspiration and acceleration to these respective campaigns as to carry them speedily to victory. A few really great gifts in cash or Liberty Bonds to Foreign Missions at this time would thrill the heart of Southern Baptists and insure the greatest victory in the history of the denomination, and this victory at the greatest hour we ever saw for this world cause.

Do not, therefore, my beloved brethren and sisters, deceive yourselves and construe your investment in Liberty Bonds as a charity, and at least of all as a substitute for great giving to Foreign Missions at this time. Make your gifts to Foreign Missions as exceptionally large as you have made your investment in Government securities. Render to God as largely as you render to Caesar.

#### MISSISSIPPI WOMAN'S COLLEGE.

A very high-grade recital was given last Saturday afternoon by two Junior girls, Miss Bernice Batson in Voice, and Miss Dorothy Pool in Expression.

Sunday morning our Sunday School made its annual special offering for Home and Foreign Missions. We have been getting around \$60, but this time the offering reached \$94.40, and we believe it will be finally over \$100. Of course the great majority of our pupils are school girls and have not much to give. Our church is now on the budget. The total contributions for March were over \$250. Bro. Green holds things together well and seems to preach better sermons all the time. He is entering his fourth year with us.

Friday night a company of young men from the quartermaster's department of

Camp Shelby gave us a delightful minstrel show. They have been coached by Mr. and Mrs. Alvin Williams of New York. After the performance they were served refreshments by the young ladies of the Senior class.

Saturday afternoon we took part in the great Liberty Loan Parade which opened up our campaign for the third Liberty Loan issue. Our girls marched in column of fours and received many compliments upon their fine appearance. We had very pleasant visits from Gov. Bilbo of Mississippi and Gov. Stanley of Kentucky, who were the orators of the occasion.

On Thursday afternoon the war cooking class served a luncheon to eight guests at a total cost of \$1.33 1-2. Following is the menu:

Soy Bean Soup	Soy Bean Crackers
	Soy Bean Ham Loaf
Soy Bean Tomato Sauce	Soy Bean Muffins
	Soy eBan Salad
Soy Bean Cake	Soy Bean Coffee
	J. L. JOHNSON,
Hattiesburg.	

#### AN EXCEPTION THAT PROVES THE RULE.

B. D. Gray, Corresponding Secretary.

As a gauge whereby to measure our efforts in our various religious activities, and as a standard to suggest to our churches and people how they may helpfully apportion their gifts among different kingdom objects, the apportionment plan is invaluable.

The apportionment does not invade the independence either of church or an individual. It does carry with it the moral force of a suggestion which represents the best judgment of our denomination in its regular authenticated conventions and other gatherings, and this moral force is properly great.

It was never intended, however, that an apportionment should destroy liberty of action among Baptists to adjust their giving so as to take care of special situations. Our Baptist people in the South have recently given many thousands of dollars to the Y. M. C. A. and Red Cross, though the denominational apportionment properly had nothing to do with it.

If it is proper for us thus to take care of special needs by special gifts, even beyond the field of our regular efforts, it is certainly proper to take care of special needs within the sphere of our regular giving.

Such special need exists now in the field of our Home Mission effort. With \$60,000 additional expense thrust upon us by the blessed opportunity of doing a large and worthy work for our young men in the army camps and trenches, and with a larger regular budget than ever before, the Home Mission Board finds itself at the opening of April in need of nearly \$100,000 larger receipts during April than ever before, if it is to finish its year without debt.

It is a question of whether the present urgent calls in many directions shall drown the call for increased gifts to meet the enlarged Home Mission needs, or whether the enlarged

gauge of liberality shall also express itself in this field of crucial need.

Our people have the money a thousand times over. The Home Mission Board after its greatest year's work, faces much enlarged financial obligations. Our people can give the added amount almost without feeling it. We pray that thousands of churches may be led by the Holy Spirit to give till they do feel it.

We want the money, not because we can spend it where it will do great good. We want it because we have already expended it where it has brought a manifold harvest.

We believe many churches should double their gifts to Home Missions. Many should take a special extra offering for the great army camp service, not covered by the apportionment. Many prosperous laymen should follow the example of a prominent liberal layman of Texas, who has doubled his gifts, as the expression of his conviction as to how we are to "win the war" by winning our way and our nation nearer to God and his Christ.

Only a few weeks remain. Brother Pastor, lead your people in large Home Mission offerings! They are ready to follow. They are able to follow. They will reap blessing and confer it in following.

Let this season in giving be the exception which shall prove the useful rule of our apportionment. Let us double our gifts to Home Missions and wipe out a debt which threatens to hamper and discourage. Let us strengthen a cause that strengthens the faith and patriotism of the nation, for the need is great and urgent.

Home Missions Rooms, Atlanta, Ga.

#### WHEN THE WAR WILL END.

By M. H. Wolfe, Dallas, Texas.

All of us want to know when the war will close, and it is right that we should know if there is an intelligent way of finding the answer. Having crossed the ocean ten times and traveled in many parts of the world, I have some views of my own concerning the war and the cause that brought about the world's greatest tragedy. Prussianism was born in 1611, more than three hundred years ago, and has developed into the German Empire with militarism for its God. For some fifty years the German military spirit has been promoted and developed until it became the God of the governing power of Germany, resulting in the ambition to conquer the world and make slaves of humanity. Thus the Kaiser and his cabinet became the gigantic menace to Liberty, Freedom and Redemption as fostered by many people of the nations of the world and purchased by Jesus Christ on the Cross. Under the ruling hand of the Almighty God the time came when this monster evil must be destroyed. And it will be remembered that history for more than four thousand years shows that the Almighty uses men to perform the most heroic deeds. America and her allies have been given the task of destroying the god of German militarism and to the performance of this righteous service we must dedicate every drop of blood that flows through our veins.



But in performing the task we will be made a new people ourselves. We are standing on the threshold of a new civilization born in the fiery trials of the greatest tragedy the world ever saw. As I have seen it with my own eyes the nations of the world have forgotten God and have drifted away from His commandments and must be brought back. This bloody struggle between the nations is no accident, there is a reason for it, and the reason humanely speaking is the domination of German militarism which must be dethroned, but that does not go deep enough. Deep down below all that mortal eye can see there must be a season born of the love of the Almighty God to bring His people back to the higher meaning of life and to the life worth living. It seems safe to say that the war will lend after the complete eradication of the spirit of German militarism which has for its purpose to abolish Freedom, break down Liberty, enslave humanity and subdue the spirit of redemption planted in the hearts of men by the blood of Christ on the Cross. Furthermore, when the Christian people of the other nations of the world forsake selfish green, the mad rush for gold at any cost, the intoxication for earthly pleasure and the going to seed with empty religious forms and ceremonies. When we come back ourselves to the fundamental principles of right living and to the worship of Jesus Christ in spirit and truth and follow the footsteps of our forefathers in simple faith and righteousness then the war will end. If this is true, let our people hasten back to God in simple worship and true faith with the prayer that God will forgive us for our wanderings and stay the bloodshed and let us have peace, everlasting peace. This last word will say that the quick way to end the war is to accept the spirit of Jesus Christ and do what He said do and go where he said go and say what He said say, and Southern Baptists are on trial right now through the pleadings of Home and Foreign missions and whether we will go down on our knees in humble supplication and ask God that we may make the best possible offering for the holy cause of Christ's Kingdom and to call our people to rush back to the throne of mercy and ask God to stay the tide of the awful carnage and save our boys in the trenches and save our people at home and redeem the lost around the world. It is up to you and me to decide when the war will end. What's our answer? My answer is I am going to double my offering to Home and Foreign missions, making it \$2,000.00 against \$1,000.00 last year. What is your answer in this crucial testing hour for Christianity?

#### PROHIBITION NOTES.

At a recent meeting of the Mississippi Anti-Saloon League, Rev. J. M. Morse was unanimously elected president of the League to fill a vacancy occasioned by the death of the late lamented Captain W. T. Ratliff; and Rev. I. W. Cooper, D.D., of Brookhaven, was unanimously chosen a member of the Board of Directors of the Anti-Saloon League of America to succeed W. T. Ratliff, deceased. Dr. Cooper ranks with the foremost-educators

of the state, and he and Mr. Morse are recognized as two of the foremost citizens of the state, as well as able educators.

The League is planning for one of the hardest years in its history. Instead of its work being over, it intends to put the finishing touch on the long series of years of work against the liquor business, cleaning up the fragmentary remains of the illicit liquor business, and to lend a helping hand to other states, and especially our neighbor, Louisiana, for as long as there is one wet state all may be wet, or at least very damp.

Bginning in June, the National Anti-Saloon League will put on a statewide campaign of speakers of national reputation in the interest of the ratification measure and of national prohibition generally. Captain R. P. Hobson will fire an advance gun in this campaign in the First Baptist Church, Jackson, on April 15, at 8 p. m., on the subject, "America in War."

Very truly,  
T. J. BAILEY, Superintendent.  
Jackson, Miss.

#### USE FOR A MILLION DOLLARS.

J. F. Love, Cor. Sec'y.

A Million Dollars to Foreign Missions by Southern Baptists this year would not distinguish them for Foreign Mission giving above certain other denominations. The Seventh Day Adventists, with about the church membership of Louisiana, gave last year more to Foreign Missions than all Southern Baptists gave for the current support of this work. In per capita gifts to Foreign Missions several denominations are a long way ahead of Southern Baptists and ahead of what they would be if we raise a Million Dollars this year. Several of them are raising much larger amounts in extra contributions this year to meet the extraordinary world conditions than has been proposed for Southern Baptists. And yet a Million Dollars to Foreign Missions this year by Southern Baptists will break all former records, fix a new standard, and insure their work against immediate peril.

But what use have we for a Million Dollars at this time. Well, first of all, we have a debt of \$40,000 brought over from last year with interest on same. Second, we have not only to take care of the work which we have on hand and the support of twelve additional missionaries sent out this year, but we have to meet a greatly increased expense account in maintaining the work. It is not possible at this writing to tell just how much has been added to the expense of maintaining the work by the great drop in the value on the mission fields of an American dollar, but we do know that thousands of dollars will be needed to meet this one item of increased expense. All of the Foreign Mission Boards are having to meet this additional expense. Northern Baptists are adding \$265,000 to their budget with which to meet it. It will probably require at least \$100,000 more this year than last year to maintain the same work. Then we have on the fields already occupied urgent necessities for which no appropriations have been made. To meet only

such of these needs as are urgent we need at least \$200,000.

Let me show the reader how urgent are these needs by citing one or two of them. Here is a Christian physician who has spent seventeen years in China. In all these years he has been surrounded by the sick, the maimed and the frightfully diseased—such human distress and suffering as none of us at home are familiar with. Nevertheless, in seventeen years of surgical work in China this good man has never been given a reasonable supply of instruments with which to perform operations, and has never had a sterilizer. Many operations must be performed upon patients afflicted with cancer and other malignant diseases where there is danger of infection. But this surgeon has been compelled to boil water on his own kitchen stove and take it to his hospital with which to sterilize his instruments. Here is a missionary in Brazil who has been traversing a territory of four hundred miles on mule back preaching the gospel of Christ to the people until in twelve cities he has groups of believers who need the constant care of a pastor and, with his help, can greatly multiply their numbers. After earnest appeals by correspondence, this missionary comes home on furlough to ask reinforcement. He was present at a Board meeting when six new missionaries were accepted for service, but for want of money, are placed on the waiting list. With choking voice he tells the Board that he cannot stay at home for rest if the denomination cannot give his new disciples men to guard their religious lives and lead them in Christian service. He goes back to resume his long ride feeling that his brethren do not understand, or that they do not care.

But we need not enumerate these distressing instances. These two are illustrations, but only illustrations of the great need which is breaking the hearts and in some cases breaking the spirits of as heroic missionaries as Southern Baptists ever sent out. It is no use for us to undertake to provide for one of these. This would not be fair to others. Southern Baptists are able to raise the Million Dollars this year with which to take care of all of these most distressing cases, and having these off our hands, we could by steady development of our people at home keep up with the steady growth of our work abroad.

We have the most abounding gratitude that God has already opened the hearts of many of our pastors and not a few consecrated men and women in our churches to see the need of this Million Dollars and set their hearts on doing their part to secure it. If every pastor would set the case before his people, organize a great campaign and pray and work for this complete victory of a Million Dollars, we could announce it to our missionaries on the other side of the globe at the close of the books midnight, April 30. To send such a telegram to these missionaries whose hopes have long been deferred would in itself be a missionary strategy of no mean importance.



## Mississippi Woman's Missionary Union Page

MRS. P. LIPSEY, Editor, Jackson  
 MISS M. M. LACKEY, Cor. Sec. Treas., Jackson  
 MISS MARY RATLIFF, College Correspondent, Raymond  
 MRS. C. A. LONGEST, Building & Loan Fund, Oxford  
 MRS. J. L. JOHNSON, JR., State Trustee, Training School, Hattiesburg  
 MRS. J. P. PERSON KENT, Personal Service, Lead-  
 er, Forest

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 Recording Secretary, Mrs. Rhoda Enochs, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. M. Lackey.

## REMEMBER THE W. M. U. STATE MEETING JUNE 18-21, NEW ALBANY, MISS.

Jesus I can trust Thee, trust Thy written word.

Since Thy voice of mercy I have often heard; When Thy spirit teacheth, to my taste how sweet—

Only now I hearken sitting at Thy feet.

Jesus, I do trust Thee, trust Thee without doubt;

Whosoever cometh, Thou wilt not cast out; Faithful is Thy promise, precious is Thy blood—

Thou my soul's salvation, Thou my Saviour God!

In Thy law confiding, I will seek Thy face, Worship and adore Thee, for Thy wondrous grace;

Jesus, I will trust Thee, trust Thee with my soul.

Guilty, lost and helpless, Thou canst make me whole.

"Honor thy father and thy mother," is a command as binding now as when first given from Sinai's mount. It is good to know that there are many to whom its observance is a joy. Among these are Mr. Crawford Johnson of Birmingham, Ala., who has honored his mother, Mrs. Julia Toy Johnson, in a memorial in the Home Mission Building and Loan Fund, and Prof. and Mrs. C. C. Longest, of Oxford, Miss., whose delight it is to memorialize their mother, Mrs. Sarah Thompson Longest, in connection with the same.

The following two articles are about the same school, but are written from a different point of view. These Indians are at our very doors.

## A HEART SEARCHING LETTER.

My Dear Sisters: Here is a letter that I have just received from Miss Ella Mae Collins. As you will note, she is teaching our Indian children in Neshoba County. Please read this letter to your society and then do the thing your hearts dictate.

M. M. LACKEY.

Union, Miss., April 1, 1918.

Dear Miss Lackey: Last week I was so busy I could not give you the information

you desired about the work among the Indians here.

Mr. Arnold is a Missionary from our Baptist Home Board. He receives \$83 1-3 dollars per month. His wife does equally as much if not more work and receives nothing for it. They were sent here last summer to begin their work. The Indians came from far and near to see them and begged for a school. Indeed, they were so eager to learn English, Mr. and Mrs. Arnold could not do much missionary work until they promised to see what could be done about a school for them. They worked awhile, but did not accomplish but little, so the school work seemed to be their only point of contact. They knew very few of our Baptist leaders, but wrote to some explaining the condition of affairs. Some replied, some did not, but the one who could have been of some service wrote them not to do more till they heard from him again, so they waited patiently for awhile, then impatiently for a longer while and till this day they have not heard from him. It was too late to get any appropriation from public funds. What were they to do?

In the meantime I had met them and they told me all about their difficulties and I said immediately, "I'll teach them," but there was even a greater difficulty than securing a teacher and that was furnishing lunches, for a very few had enough to eat at home and surely they had nothing to bring for lunch. We prayed very earnestly and during the Christmas holidays we received a check for \$100, so January 1st we opened school in a dwelling. Almost before school opened the \$100 was spent, for we had so many things to buy, but we kept our school going. Mr. McLeMore gave us chairs (he is the president of the interdenominational Sunday School work of our State, also an active member of the Baptist church here), Mr. Buckwalter gave some groceries each week (he is a mill owner here, a member of the Presbyterian church). The W. M. U. of Newton Baptist Church gave \$10.00. Bro. Eugene Stephens, pastor of Highland Baptist Church, Meridian, gave \$5.00. Calvary Baptist Church, Washington, D. C. (of which Mr. and Mrs. Arnold are members), gave the \$100 and eight boxes of clothing. I am sure that some would have frozen had it not been for those clothes, and some had gone as much as four days without food. I speak now of two little boys whose mother was a widow and unless she had work they had nothing to eat. You never saw a picture more pathetic from any famine stricken country than one of these little children was. She, the mother, could not speak English well enough to get work enough to support them, yet she retained her virtue.

They learn very fast, far superior to colored, or even white children, judging from my past experience, and many visiting teachers say the same. In three months they speak, read and write and do splendid number work. They sing eight or ten songs, know about twenty-eight verses of scripture, the Lord's prayer, the 23rd Psalm and other things about the Bible. The A. B. P. S. has given Bibles, the Sunday School Board has

given cards and a Lesson Picture Roll. We have a splendid Sunday School.

All has not been sunshine, however, for the Romanists have kept right on our track hurting the work in every way possible, first by telling that we were working for the government, and as soon as they knew English enough they would be sent to war (not altogether as patriotic as when a chaplain is to be appointed in some places). These Indians when once shown right, are easily convinced, but the Catholics have been doing work among them for more than thirty years, and it will take time and patience to work out what they have worked in.

We are trying to give them the best of everything. Mr. Rushing, a gospel singer and pianist from Louin, gave them a recital, and they enjoyed it to the fullest extent. Mr. Criscoe, another gospel singer, from Meridian, has promised to sing for them soon. In this they realize the Romanists have never done so much for them. They have sweet voices and dearly love music.

We need a building so much. Last Friday evening we invited all our friends to see how well the children had learned and there were more than seventy-five Indians and hundreds of white people who could not get in.

We need someone to help us on our supper on Sunday night. We have our Sunday School in the afternoon and sometimes go to the white church in the evening, but realizing they do not understand English well enough to apply it, we keep them other times and have our own little service. In order to get here on time, many leave home in the morning, for they all walk, others have nothing at home to eat, so we feel it is necessary for them to have some nourishment before walking again five, seven, or even ten miles, and one Sunday two walked twenty-four miles. We did not start giving them supper, however, till we had had the lesson on Mark 6:32-44.

There are more than 1700 in our state, 500 of school age. There are more than five million dollars at Washington which rightly belongs to these people, but on account of such strong opposition from the Oklahoma people and the yielding of our officers to their schemes, ours are almost on starvation. What is our duty as Christians, are we not responsible for their spiritual condition? Are we going to let the Catholics have them? Does not our country need every citizen trained to take some part at home now? Jno. 4:35. Now is the time to do something for these neglected people.

Yours in His service,

ELLA MAE COLLINS.

## A VISIT TO THE SCHOOL FOR CHOCTAW INDIANS, NEAR UNION MISS.

We went in the afternoon, and were met at the door by Mrs. Arnold, the lady principal of the school, who showed us at once into the school room, where Miss Ella Collins was teaching reading to a boy, and where many girls and boys, ranging in ages from about eight to twenty, were studying.

(Concluded next week.)



## B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

### "CHALLENGE."

To the Junior B. Y. P. U.'s:

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MARGIA CHILDS, President,

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MRS. WM. MCKINLEY, Leader.

L. T. HASTINGS, Pastor.

Jacksonville, Texas.

The challenge just above is given to every Junior B. Y. P. U. in Mississippi. It comes from a Junior B. Y. P. U. in Texas, and I don't believe Texas has any more "spizzerinkum" than Mississippi, DO YOU? "I'm from Missouri." They will have to show me. Now you Mississippi Juniors get busy,

and let's go after the championship. It's ours for the taking, and I am for Mississippi Juniors. We will win if we try. Who is going to be the first to accept the challenge?

Send me your names and reports.

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Ellisville, Miss., R. 2, Apr. 2, 1918.

Mr. Auber J. Wilds, Oxford, Miss.

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Floyd Hinton (associate mem.)	72

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We are planning to have a program before the church right soon.

Now, in regard to our standing. We have met all the requirements for an A-1 Union. I am specially anxious to have our "B" and certificate by the second Sunday, when our pastor will be here.

I have the wall chart and we "aim" to have all four seals by the end of the year. We are looking forward to our week's work this summer when you can be with us.

Thanking you in advance, I am,

Your friend,

MARY F. WALTERS.

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Question—How can we make the State Secretary's heart glad?

Answer—By (1) Working hard in your own union, (2) By organizing and helping other unions, (3) And reporting your work when you have done it.

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### INVENT

Something. It May Bring Wealth. Send Postal for Free Book. Tells what to invent and how to obtain a patent through Our Credit System. Send sketch for Free opinion and Advice. TALBERT & TALBERT, 4763 Talbert Building, Washington, D. C.

# YOU ARE EARNING MORE

## Are You Giving MORE!

This is the day of great accomplishments by the American people. Sums are raised for high purposes which would have been called impossible ten years ago!

\$100,000,000 for the Red Cross in one week.  
\$44,000,000 for the Y. M. C. A. War Work.  
\$8,000,000 for Armenian and Syrian Relief.  
\$7,652,000,000 for our Liberty Loans.

This is the biggest hour for Southern Baptists: The hour of greatest need, and the opportunity for greater giving. Your dollars will accomplish more than ever before,—more than could be attained with soldiers and guns!

Will you respond MORE GENEROUSLY to this call addressed to EVERY SOUTHERN BAPTIST? Will you be A LEADER in your congregation so that the splendid foreign mission work MAY NOT BE HALTED AT THIS CRITICAL TIME?

Keep it before you and your friends:  
**ONE MILLION DOLLARS**  
by May 1st, 1918.

J. F. LOVE, Cor. Sec'y.  
**FOREIGN MISSION BOARD,**  
**SOUTHERN BAPTIST CONVENTION,**  
Richmond, Virginia.



## Mississippi Woman's Missionary Union Page

MRS. P. V. LIPSEY, Editor, Jackson  
 MRS. M. M. LACKEY, Cor. Sec. Treas., Jackson  
 MISS MARY RATLIFF, College Correspondent, Raymond  
 MRS. C. C. LONGEST, Building & Loan Fund, Oxford  
 MRS. J. S. JOHNSON, JR., State Trustee, Training School, Hattiesburg  
 MRS. JEFFERSON KENT, Personal Service, Lead-  
 Forest

## Central Committee.

President—Mrs. A. J. Aven, Clinton  
 Vice-Presidents—Mrs. A. K. Godbold, McComb; Mrs. Martin Ball, Clarksdale; Mrs. E. K. Lide, Columbus; Mrs. F. H. Bancroft, Picayune.  
 Other Members: Mrs. J. L. Johnson, Jr., Mrs. L. M. Hobbs, Brookhaven; Mrs. I. P. Trotter, Shaw; Mrs. Wm. B. Jones, Baldwin; Mrs. McDonald Watkins, Natchez; Mrs. C. C. Longest, Oxford; Mesdames A. H. Longino, P. B. Bridges, W. A. Borum, Jackson; Miss Nell V. Bullock, Meridian.  
 Recording Secretary, Mrs. Rhoda Enochs, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. M. Lackey.

## REMEMBER THE W. M. U. STATE MEETING JUNE 18-21, NEW ALBANY, MISS.

Jesus I lean trust Thee, trust Thy written word,

Since Thy voice of mercy I have often heard;  
 When Thy spirit teacheth, to my taste how sweet—

Only may I hearken sitting at Thy feet.

Jesus, I do trust Thee, trust Thee without doubt;

Whoever cometh, Thou wilt not cast out;  
 Faithful is Thy promise, precious is Thy blood—

These my soul's salvation, Thou my Saviour God!

In Thy law confiding, I will seek Thy face,  
 Worship and adore Thee, for Thy wondrous grace;

Jesus, I will trust Thee, trust Thee with my soul.

Guilty, lost and helpless, Thou canst make me whole.

"Honor thy father and thy mother," is a command as binding now as when first given from Sinai's mount. It is good to know that there are many to whom its observance is a joy. Among these are Mr. Crawford Johnson, of Birmingham, Ala., who has honored his mother, Mrs. Julia Toy Johnson, in a memorial in the Home Mission Building and Loan Fund, and Prof. and Mrs. C. C. Longest, of Oxford, Miss., whose delight it is to memorialize their mother, Mrs. Sarah Thompson Longest, in connection with the same.

The following two articles are about the same school, but are written from a different point of view. These Indians are at our very doors.

## A HEART SEARCHING LETTER.

My Dear Sisters: Here is a letter that I have just received from Miss Ella Mae Collins. As you will note, she is teaching our Indian children in Neshoba County. Please read this letter to your society and then do the thing your hearts dictate.

M. M. LACKEY.

Union Miss., April 1, 1918.

Dear Miss Lackey: Last week I was so busy I could not give you the information

you desired about the work among the Indians here.

Mr. Arnold is a Missionary from our Baptist Home Board. He receives \$83 1-3 dollars per month. His wife does equally as much if not more work and receives nothing for it. They were sent here last summer to begin their work. The Indians came from far and near to see them and begged for a school. Indeed, they were so eager to learn English, Mr. and Mrs. Arnold could not do much missionary work until they promised to see what could be done about a school for them. They worked awhile, but did not accomplish but little, so the school work seemed to be their only point of contact. They knew very few of our Baptist leaders, but wrote to some explaining the condition of affairs. Some replied, some did not, but the one who could have been of some service wrote them not to do more till they heard from him again, so they waited patiently for awhile, then impatiently for a longer while and till this day they have not heard from him. It was too late to get any appropriation from public funds. What were they to do?

In the meantime I had met them and they told me all about their difficulties and I said immediately, "I'll teach them," but there was even a greater difficulty than securing a teacher and that was furnishing lunches, for a very few had enough to eat at home and surely they had nothing to bring for lunch. We prayed very earnestly and during the Christmas holidays we received a check for \$100, so January 1st we opened school in a dwelling. Almost before school opened the \$100 was spent, for we had so many things to buy, but we kept our school going. Mr. McLeMore gave us chairs (he is the president of the interdenominational Sunday School work of our State, also an active member of the Baptist church here), Mr. Buckwalter gave some groceries each week (he is a mill owner here, a member of the Presbyterian church). The W. M. U. of Newton Baptist Church gave \$10.00. Bro. Eugene Stephens, pastor of Highland Baptist Church, Meridian, gave \$5.00. Calvary Baptist Church, Washington, D. C. (of which Mr. and Mrs. Arnold are members), gave the \$100 and eight boxes of clothing. I am sure that some would have frozen had it not been for those clothes, and some had gone as much as four days without food. I speak now of two little boys whose mother was a widow and unless she had work they had nothing to eat. You never saw a picture more pathetic from any famine stricken country than one of these little children was. She, the mother, could not speak English well enough to get work enough to support them, yet she retained her virtue.

They learn very fast, far superior to colored, or even white children, judging from my past experience, and many visiting teachers say the same. In three months they speak, read and write and do splendid number work. They sing eight or ten songs, know about twenty-eight verses of scripture, the Lord's prayer, the 23rd Psalm and other things about the Bible. The A. B. P. S. has given Bibles, the Sunday School Board has

given cards and a Lesson Picture Roll. We have a splendid Sunday School.

All has not been sunshine, however, for the Romanists have kept right on our track hurting the work in every way possible, first by telling that we were working for the government, and as soon as they knew English enough they would be sent to war (not altogether as patriotic as when a chaplain is to be appointed in some places). These Indians when once shown right, are easily convinced, but the Catholics have been doing work among them for more than thirty years, and it will take time and patience to work out what they have worked in.

We are trying to give them the best of everything. Mr. Rushing, a gospel singer and pianist from Louin, gave them a recital, and they enjoyed it to the fullest extent. Mr. Criscoe, another gospel singer, from Meridian, has promised to sing for them soon. In this they realize the Romanists have never done so much for them. They have sweet voices and dearly love music.

We need a building so much. Last Friday evening we invited all our friends to see how well the children had learned and there were more than seventy-five Indians and hundreds of white people who could not get in.

We need someone to help us on our supper on Sunday night. We have our Sunday School in the afternoon and sometimes go to the white church in the evening, but realizing they do not understand English well enough to apply it, we keep them other times and have our own little service. In order to get here on time, many leave home in the morning, for they all walk, others have nothing at home to eat, so we feel it is necessary for them to have some nourishment before walking again five, seven, or even ten miles, and one Sunday two walked twenty-four miles. We did not start giving them supper, however, till we had had the lesson on Mark 6:32-44.

There are more than 1700 in our state, 500 of school age. There are more than five million dollars at Washington which rightly belongs to these people, but on account of such strong opposition from the Oklahoma people and the yielding of our officers to their schemes, ours are almost on starvation. What is our duty as Christians, are we not responsible for their spiritual condition? Are we going to let the Catholics have them? Does not our country need every citizen trained to take some part at home now? Jno. 4:35. Now is the time to do something for these neglected people.

Yours in His service,

ELLA MAE COLLINS.

## A VISIT TO THE SCHOOL FOR CHOCTAW INDIANS, NEAR UNION MISS.

We went in the afternoon, and were met at the door by Mrs. Arnold, the lady principal of the school, who showed us at once into the school room, where Miss Ella Collins was teaching reading to a boy, and where many girls and boys, ranging in ages from about eight to twenty, were studying.

(Concluded next week.)



## B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

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FOREIGN MISSION BOARD,  
SOUTHERN BAPTIST CONVENTION,  
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## A GOOD INSTITUTION.

Dear Brother Lipsey: In a recent number of the Record you refer in a very kindly way to the officials of the First National Bank of Hattiesburg. I am familiar with the history of this bank from its origin and am well acquainted with its owners and those who have made it what it is. What you have said is true and has been verified.

Its president, Capt. J. P. Carter, was raised in this community and with the exception of the time he served in the Confederate Army, has lived here all his life. I doubt if there is a man in the state who stands higher for his business integrity and moral worth.

Mr. E. W. Foote, its active vice-president has been connected with it for nearly twenty-three years. He came here a very young man, with but little means, to work in the bank as bookkeeper, ostensibly, but in reality to do any thing that needed to be done for the good of the bank, inside or outside of it. Its capital stock, at that time, was twenty-five thousand dollars, and it was about two years before it reached fifty thousand. From these small beginnings in a country undeveloped, the bank now has in capital stock and undivided profits, four hundred and thirty thousand dollars, while its deposits have run up to nearly four millions. Mr. Foote is known all over the South as one of the most aggressive, broad-gauged and best business men produced during the last quarter of a century in Mississippi.

Mr. J. G. Hauenstein, the cashier, came to the bank as bookkeeper, 18 years ago. He has filled every place from that up to the responsible position he now occupies. His pleasant, affable manner, together with his fair and cautious business methods have contributed greatly toward the wonderful progress which the bank has made.

Mr. W. P. Jones, the assistant cashier, also came to the bank as bookkeeper 13 years ago. He has had his present position for about five years. Always at his place on time, always busy but never in a rush, courteous, pleasant in his bearing toward everybody and kind to the humblest negro who has any business with him. He is the youngest of a trio that would be hard to duplicate.

The millions which are represented in the deposits of this bank are drawn from its counties mainly, but there are many accounts that come from a greater distance. The fine system of rural, daily mails which now reach out into all parts of the country make it easy for the people to use the strongest as easily as the smaller banks. The manner in which the confidence of its possibilities almost boundless.

I am glad that you are carrying their advertisement. In my humble opinion, the Record and The First National Bank of Hattiesburg are, each, furnishing one other with good company.

Yours truly,  
L. E. HALL.

SUMMIT.

Perhaps a line or two from this association (Bogue Chitto) would not be amiss. We are making a drive at all

my churches now to go "over the top" on Home and Foreign Missions. We have planned a special offering for these missions through the Sunday School next Sunday.

The church here at Summit at our last conference voted to have the "Budget Man" to come as soon as possible and explain the budget to the church. Also the church raised the pastor's salary \$100, which of course, was greatly appreciated during these times when the cost of living is so high. Other churches could and should raise the pastor's salary. He will be a better pastor when he knows his services are appreciated. Not many pastors would ask their churches to raise their salary, but every pastor appreciates it when it is done.

Fraternally,  
R. R. JAMES.

## STARS FROM STAR.

I am appending hereto a list of names copied from a list on the wall of the Star Baptist Church. This is our honor roll. All these young men of our community and members of our Sunday School have left us at the call of the country. Different ones of them have gone into different branches of the service. Some of them are already in France. I doubt if any other community of the size of Star in the state has sent so large a number of its young men into the army.

Our boys: Harvey Butler, Milton Loflin, Wayne Butler, Chris Cooper, Tom Butler, Howie Harper, John Albritton, Clarence Cooper, Vernal Morris, Albert Ross, J. T. Butler, Charles Barlow, Robert Morgan, Tom Price, Silas Cole.

These are our boys. We love them. We pray for them. We want the prayers of the brotherhood for them. Hence, we send the list to you with the request that you print it in the Baptist Record and make the request for us through the columns of the paper.

Yours in His work,  
L. BRACIE CAMPBELL.

## DEDICATION.

On last Sunday, March 31st, Carey's Chapel was dedicated to the Lord. This is a country church in the Coldwater Association, five miles southwest of Alexandria, Slayden, Miss. Our beloved Brother W. R. Hooker of Memphis, preached the dedicatory sermon. Dr. Hooker also had the honor of naming this church. The house was filled to overflowing notwithstanding a death in the near vicinity. Pastor W. M. Ford of Alexandria, who is now finishing his schooling at Union University, is serving this good people in the afternoon of each fourth Sunday.

The Alexandria or Syaden B. Y. P. U. put on a practical demonstration in the afternoon subject being Stewardship, which was very helpful as well as appropriate for the occasion. The day was well spent and we trust that lasting good will spring up from the seed that was sown.

H. BOYD WATKINS.

**Sore Eyes** Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy**. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For Book of the Eye FREE ask **Murine Eye Remedy Co., Chicago**

## CALOMEL SELDOM SOLD HERE NOW

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town — your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

## KENNINGTON'S

JACKSON, MISS.  
Mississippi's Best Store

## YOUR LIVER NEEDS

Stirring Up and Stimulating in the Spring.

Its sluggish Jack of vigor is a large factor in causing the dullness, depression and weakness that hang on to you like lead in your shoes from morning till night.

Hood's Pills are the best liver stimulant and family cathartic, — best because they do their work well and do not deplete the blood like purgative salts and waters, which often leave a woful train of catarrhal discharges that are unnatural and weakening.

Then you may get the splendid blood-enriching qualities of Hood's Sarsaparilla and the iron-building effects of Pepton into the combination, and the three medicines working together give the grandest health-uplift it is possible to have from medicine.

Any one of the three medicines will do you good — the use of all three will accomplish wonderful results for you. Try this treatment this Spring.

**SALESMEN WANTED:** Owing to conditions brought about by the war, we have a few well worked territories open and will be pleased to hear from interested persons. Applicant must be exempt from draft.

McCONNON & COMPANY,  
19 Liberty St. Winona, Minn.

**Whenever You Need a General Tonic Take Grove's.**

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

**Church Furniture**  
WORK OF THE HIGHEST QUALITY  
AT REASONABLE PRICES  
Write for Catalogue  
**BUDDE & WEIS MFG. CO.**  
JACKSON, TENNESSEE

## GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm Tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

## FRECKLES

Now is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these rosy spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Don't  
Cough  
Until  
Weak



**Foley's Honey and Tar**  
HELPS COUGHS QUICKLY

FOLEY'S HONEY AND TAR takes right hold of an obstinate cough and gives quick relief.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION



# ARE THERE PRACTICAL VALUES IN BAPTISM?

(By Edward B. Pollard.)

Much has lately been written concerning the Christian ordinances, especially baptism. Naturally among Baptists the discussion has generally been around the query, "Did Christ command it?" Loyalty to his will has always been regarded as a fundamental virtue among us. "Does Christ command it?" is no doubt still the vital question with Baptists. This I shall not now directly discuss.

But there is another query that may be fairly raised in connection with the ordinance: "Is it of practical value to the spiritual life?" One may at once meet this question with the reply that the Christian is to obey a command of Christ whether one sees the practical reason for it or not. Yes, but it is fair to assume that Jesus never commands his followers to do what has no value when done; and it is equally reasonable to assume that in twenty centuries his followers would be able to discover some practical good in his commands if good be there. We may go even further and say that the failure to discern spiritual values in any practice will always eventuate in its disuse sooner or later; for men have always been able to persuade themselves that Jesus never commands any useless thing. Through this fact, many apostolic practices have ceased to be regarded as binding, either because they have lost their meaning or their utility or because they had come to be regarded as positively harmful: such as the holy kiss, feet-washing, the deaconess, and the restriction upon women by which they were to learn religion only from their husbands at home. On this principle the Romanist gives the laity the communion only in one element, and the Quaker has rejected the two ordinances altogether because he regards them as hindrances rather than helps to his spiritual life.

In general it may be said that symbolism is not only of value, but is inevitable in religion. The Quaker in his effort to avoid the symbolic falls into it by the peculiar simplicity of his dress, his architecture, his personal pronouns and nomenclature of his calendar. We are creatures of sense; and religion is so fundamental, so vital, that men will never be willing for it to remain altogether in the realm of the unseen. It must be translated into the visible, turned into picture. The purest mystic cannot wholly avoid this, and the average man can scarcely be religious at all without it.

Religious symbolism is both expression and impression. The ordinances are the sign language of the soul. They express in picture what can not be adequately expressed in words. They suggest what language must leave unsaid, taking up the thought and at the feeling where words break down. This explains why many of even mystical temperament have received help from symbols. They are definite suggestions of the infinite.

Because of the "seeming unreality of spiritual things," men have been too prone to over-do symbolism and at length to allow their religion to crystallize into mere formalism, even going so far at last as to assume that the symbol is the thing itself. The

outward sign is mistaken for the spiritual substances. Jesus was a true psychologist when he recognized both the need of symbols in religion and the tendency to exaggerate their use, for he sanctioned two, and only two, very simple ordinances. The Quakers became poor psychologists in dropping them altogether, the Romanists poor religionists by expanding them to seven grace-producing sacraments.

But symbols have meaning from the view-point of impression as well as that of expression. A thought enacted makes a deeper impression on the life of the one acting than the same thought can make apart from action. Herein lies one of the practical values of ordinances—provided, of course, the truth or principle within be kept well in mind. Not only do suitable religious forms deepen the religious impression on those that use them, but they make their impress upon those who see them. That is, they are didactic, vividly portraying to the eye some religious truth, which the unspiritual could appreciate so well in no other way.

When we consider baptism from the viewpoint of its practical value, what shall we say? Baptists have never regarded it as a saving ordinance, nor as in itself a means of grace, except as an act of obedience always blesses, and except as the form brings one into clearer realization of the great Christian truths of which the form graphically speaks. Its practical value lies in several directions.

First, baptism has value as an initiatory rite. Time out of mind, human societies have had their ceremonies of induction into their fellowship, where the dignity, the depth and the seriousness of that fellowship were to be emphasized. To have no solemn ceremony bespeaking the vital character and deep seriousness of becoming a part of the church, "the body of Christ," would be to deny both human nature and human experience. To abolish the initiatory rite of baptism would make the invention of some other ceremony necessary, or the church would soon suffer. A large part of Christendom appreciates this, for when baptism was taken from the threshold of the spiritual life and placed at the door of natural birth, it became necessary to invent the sacrament of confirmation with its drill, its white robes and the laying on of bishop's hand to take the place of baptism as the initiatory ceremony for entering the church. No organization—from the days of the Eleusinian mysteries, and before, to the modern lodges—which attempts to make a clear-cut distinction between those who are out and those who are in has been without impressive ceremonies of initiation. For the church to have no such rite would hasten the already rapid tendency to abolish the distinction between those who follow Christ and those who do not. Entrance into it would be cheapened, for who would care to join an organization with no entrance requirements?

Baptism is of further practical value in that it becomes a rallying point for the memory, holding the Christian to, or bring him back to, that warm, initial experience when he surrendered the will to his Master and found peace of mind, strength and joy of soul. Paul made such a use of baptism, in (Continued on page 14.)

## Sage and Sulphur Darkens Gray Hair

Brush this through faded, streaked locks and they become dark.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is messy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, for about 50 cents.

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Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

### HAIR NEEDS FOOD

just as every other living thing does and just as every other living thing it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only \$1 and it will be the life of your hair if he can't supply you write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets tonight.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

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Valued at 55c. containing one full packet of seed each of:  
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Our most popular and successful varieties. A better and cheaper collection than you can buy at home, together with our Spring Catalog. Postpaid for

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## Freckles

There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

## CARBOIL

Stops pain, obviates the use of knife in removing the core or pus of boils, carbuncles, felon. Often relieves in 24 hours. A most wonderful salve for sores, abscesses, piles. At good drug stores 25c. Write Sparhawk, Wash. D. C.



# HOME MISSION TIME TABLE



## Results: Heavy Laden And On Time

Figuring the results of our Home Mission work as a year-hour, they are strictly on time at five minutes to twelve—never greater! Among them will be above 50,000 conversions and baptisms. More intangible, but impossible to over-estimate, is the value of the service of the hundreds of our missionary workers, in the increased faith, patience, righteousness and patriotism of the people at this crucial time in our national life. "Section One" of the Home Mission train is "on the dot," laden with a cargo large and precious beyond all we have conceived. A great work has been done, and done well!



## Payment: Late But Not Annulled!

Our year-hour shows the "Second Section" of the Home Mission train less than five twelfths of the way over. Fiscal Year Division. With five minutes left, it must speed along trackage figured for thirty-five minutes. It is a tense situation, but we can make up the lost time!

Of the \$560,000 necessary to meet the obligations incurred, only \$195,131 had been received up to April 3, including Evangelism and special collections for the Army Work.

Mississippi Baptists had sent in \$6,245 out of their regular apportionment of \$31,500, and also \$350 out of the \$3,780 which would be their proportion for the Army Camp Work.

### "MAKING THE TERMINAL.

We must make up this lost time of "Section Two." There must be a clear track, plenty of steam and alert engineer, and a train crew wide-awake and determined to "make" the terminal.

**Pastors:** The dependence of the Home Board has always been on you. It is more so this year than ever. Our few official workers have been forced to give most of their time to clearing the way for "Section One." We are sure that no one will fail to do not his "bit," but his best. Ask a special offering additional for the Army Work. Your people want to give to it. Lead and they will follow.

**VICTOR MASTERS,**

Superintendent of Publicity.

## Baptist Home Mission Board

HEALEY BUILDING,

ATLANTA, GA.



# Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

## JESUS TRANSFIGURED.

Mark 9:2-29.

Lesson for April 21.

Motto Text—"This is My beloved Son, hear ye Him" (Mark 9:7).

Lesson Connection.—Time of the present lesson is a week following that of last lesson. The place was most likely one of the peaks of Mt. Hermon in the neighborhood of Caesarea Philippi.

The lines of cleavage in our lesson are distinct. We see Jesus from three angles.

I. *Transfigured Before the Three* (vs. 2-8).

For reasons satisfactory to Himself, Jesus took Peter, James and John with Him up into the mountain apart from the other disciples. Maybe we might guess the reason Jesus took those three with Him for the transfiguration scene, but perhaps it is not necessary for us to know the reason, else the reason had been given. Three incidents of importance in this section claim attention.

I. *Jesus transfigured*.—Luke says "the fashion of His countenance was changed and His raiment was white and dazzling." Matthew says, "His face did shine as the sun." The fact of importance here is that the glorious light upon the face and garments of Jesus was not a reflected glory-light. It was not as the light of the moon which is the reflected light of the sun. It was the glory-light of His divine nature shining through the veil of His humanity. Luke informs us that it was while He prayed that the fashion of His countenance was changed. His glorious divinity while He prayed broke through the limitations of His humanity.

Jesus was transfigured before them. This wonderful scene was primarily for these disciples. In a few months His bodily presence will be taken from them and their conviction must be uncompromising, that they had not followed "cunningly devised fables, but were eye-witnesses of His majesty." They had heard the voice, "This is My beloved Son," when they were in the holy mount (II Pet. 1:16-18). So Jesus was transfigured before them.

2. *The visitors from heaven*.—It was not by accident that Moses and Elijah were these visitors. Together with Jesus the group is tremendously significant—Law, Prophecy, Grace. The Law has its representative in Moses. Prophecy has its representative in Elijah. Grace has its representative in Jesus. "Law with its requirements and its sacrifices; Prophecy with its forward-looking gaze, stand there in their representatives and bear witness that their converging lines meet in Jesus."

Another great truth lies on the surface here. Moses had died. Elijah had been translated without death. Jesus was both to die and then to be translated. It is not straining this narrative to find in Moses the representative of all those who shall be changed at the coming of our Lord that they shall not see death. In Jesus Christ both classes are represented. In Him is to be the victory over death and

human limitations at His coming.

3. *The voice out of the cloud*.—Peter was making some remarks, but since the the remarks were somewhat irrelevant to the occasion, they may be passed without comment. Attention is fixed not upon Peter's unwitting remarks, but upon the voice out of the cloud—"This is My beloved Son: Hear ye Him." Moses had filled his mission in God's plan for human redemption. So had Elijah. But a greater than Moses or Elijah was standing in that glorified presence. The voice out of the cloud attests His divine Sonship. Had not this voice been heard once before attesting His divine Sonship? But these disciples never heard it doubtless. That was John the Baptist. This is specifically for Peter, James and John. They were to "hear Him."

II. *Jesus Charging the Disciples* (vs. 9-13).

The curtain had been drawn back and the disciples permitted to behold scenes from the glory land not yet lawful for them to utter. Coming down the mountain side, Jesus charged them to tell no man what they had seen till He was risen from the dead. One great and difficult lesson which the immediate disciples must learn was the fact and necessity of Christ's approaching death. The fact would be a severe test of their faith. So the certainty of His approaching death is brought to their attention again. The Transfiguration scene was to be viewed in the light of the Cross. For this reason and the additional reason that a general knowledge of the transfiguration incident would only intensify the enmity of the rulers, Jesus charged Peter, James and John not to speak of what they had seen in the mountain till after He had risen from the dead.

These men were puzzled over the new aspect of truth uttered by Jesus, that is, His resurrection. Coupled with His death was to be His resurrection. They questioned among themselves what He meant by rising from the dead. They were to understand later.

III. *Healing the Demoniac Boy* (vs. 14-29).

It was a real privilege to be up in the mountains of vision. But there was the valley of human need and suffering. The mount of vision is always a preparation for service in the valley of need.

1. *The humiliated, powerless disciples*.—No sadder scene comes to view here than that of those nine disciples powerless and humiliated before the multitudes. The demoniac boy was brought to them; but "they were not able" to cast out the demon. Had not Jesus given them power over demons? Yes. But they had met an unusual kind of demon. "This kind," Jesus said. These disciples had their shortcomings, but they showed great wisdom when they asked Jesus privately why they had failed in this case. The cause was two-fold. Part of the difficulty lay in the unusually stubborn type of demon. The primary cause of failure, however, was their little faith. Jesus indicates how their faith might have matched the demon "by prayer."

The prayer-place is the place of power.

2. *The believing father*.—He had some kind of faith in Jesus' power to heal. It took the form, "If thou canst do anything—help us." Your disciples have failed, now I want you to try. "If thou canst." All things are possible to him that believeth." The casting out of this stubborn demon is not a question of Jesus' ability, but a question of the man's belief in His ability. The man saw the point and removed the question-mark from the ability of Jesus to his belief in Jesus' ability—"I believe; help Thou my unbelief."

3. *The omnipotent Christ*.—The devil quite likely gloated over his victory over the nine disciples, but down from the mount of vision came One at whose simple command he yielded. "Thou dumb and deaf spirit . . . come out of him." And he came out. Jesus is absolute Lord in the realm of devils.

### Teaching Nuggets.

1. *Heaven real*.—The Old Testament saints had little conception of heaven's realities. It was a passing into Sheol, or a departing to be with the fathers. "If a man die, shall he live again?" The answer was uncertain. The appearance of Moses and Elijah is an answer to the question of Job. The saint of God dies but he lives again. Heaven is no myth but a glorious reality.

2. *The mount of vision and the vale of need*.—Praise God for the mount of vision, for mountain-top experiences. But these are never to be sought nor enjoyed for themselves, but as a preparation for service in the vale of human need. The source of one's efficiency in a world of need lies in the experiences of the mount of vision.

3. *Jesus only*.—"Not the splendors of transfiguration, but Jesus only; not the blessedness of saints in glory, but Jesus only; not the law of the Old Testament dispensation, represented by Moses, but Jesus only; not the prophets of the intermediate dispensation, represented by Elijah, but Jesus only; not the apostles of the last dispensation, represented by Peter, James and John, but Jesus only."

### YOU WILL WRITE A LETTER LIKE THIS.

I wish I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

Barnard St., Savannah, Ga.  
Mr. N. F. Shivar, Shelton, S. C.

Dear Sir: I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft boiled eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has in every instance had the desired effects. It is essential to use this water in as large quantity as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.  
Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion kidney and bladder troubles, and in nervous and sick headaches, and find it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.  
These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable

profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demi-johns and I will promptly and willingly refund your money—every cent. Sign below:  
Shivar Spring, S. C.  
Box 18C, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demi-johns, which I agree to return within a month.

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Address \_\_\_\_\_

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(Please write distinctly.)

NOTE:—I have had the pleasure of serving the little church at Shivar Springs as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases.—Rev. A. McCa. Pittman.

### SAYS LEMON JUICE WILL REMOVE FRECKLES

Girls! Make this cheap beauty lotion to clear and whiten your skin.

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and white the skin becomes. Yes! It is harmless.—Adv.

### TIME WILL PROVE IT.

Regardless of the merits of the case, no statements in regard to the merit of any article can be so clearly proven as through time itself. If the article has no value it cannot live. If it has merits, it will be everlastingly on demand. It is just so with Gray's Ointment, for ninety-seven years a family word in every household. Almost a century ago the same claims were made of its merits as today: that it is healing and antiseptic, the very best aid in cases of burns, scalds, bruises, cuts, sores, stings and other skin infections. It has won on its merits. A ninety-seven year record is ample proof. Write W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn., for sample.

### THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glitters with beauty and is radiant with life: has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.

Germs of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.



## ARE THERE PRACTICAL VALUES IN BAPTISM?

(Continued from page 11.)

reminded Christians at Rome that since they had been buried with Christ as depicted in their baptism, they should thereafter walk in newness of life. Many a Christian since has been urged forward to renewed effort and a more consistent life by the recollection of his good confession in baptism.

Immersion is peculiarly adapted to furnish the new convert that element which Prof. William James points out as so important in beginning new life habits. Make as decided a break with the past as possible—push out in the new direction with the strongest possible launching. Burn the bridges behind you. The decided and dramatic act of immersion with its symbolism of death to the old and entrance into the new and higher order of life exactly fits in with this psychological law. To discard it is both unscientific and impractical.

The value of immersion as a practical teaching force is made clear when we recall the familiar fact that when properly performed it presents to the mind of the baptized as well as to the beholder the fundamental facts and central principles of the Christian religion. It sets forth the historic fact which gives to Christianity its unique distinction, namely, the death and resurrection of Jesus Christ. It puts before the mind in picture the vital spiritual experience of the Christian: his death to sin and his risen life with his Lord. It portrays in prophetic symbol the coming resurrection, the Christian's triumph over death and the grave. Thus in every baptism are manifested those central truths which give to Christianity its unique character and preeminent worth. Every baptism, then, should have the practical value of bringing the mind back to first principles, in order that Christianity, in all its progress may be held true to its original genius and its central evangelical message.

Immersion has practical value in helping to keep the church a spiritual body. It by no means insures this; yet the sincere and unspiritual are far less apt to seek membership in the church for low or unworthy motives if they must be immersed than they would be if no impressive rite were asked of them. It was this belief in the spiritual nature of the church which eventually restored immersion to at least a part of Christendom after it had almost disappeared from Christian usage.

Further, as symbols have their place in any aggressive propaganda, so baptism is of practical value in the dissemination of the gospel throughout the earth. It is no accident that Quakerism has never been a great missionary force. The pure mystic is never a propagandist. Emblems are necessary to conquest. A nation without a flag or a motto would doubtless be an unaggressive, perhaps a vanishing, nation. "In this sign, conquer" is an empty fiction. The church has made conquests only when it has been "terrible as an army with banners."

Furthermore, a large part of the world is what we call heathen. A cultured Christian like Emerson, the transcendental mystic, may not find

in outward ceremonies an aid to his faith. But a large part of the world are not so spiritually refined. They must have outward signs of things spiritual. This is peculiarly true of the people of the Orient, where, indeed, these Christian symbols originated. Oriental and African races (who are preeminently the people still to be evangelized) are peculiarly the people to whom dramatic symbolism appeals. To allow baptism to be weakened in the churches would be a tactical missionary blunder and a distinct injustice to the unevangelized world at home and abroad. Sign language is the universal language, and Christian symbolism should be the same the world over.

If there be any truth in the foregoing, it lays upon us as Baptists, who have long stood for "one Lord, one faith, one baptism," to make more of the spiritual significance of the ordinances. Why do so many of our brethren of other denominations think we are "sticklers for a mere form?" Is it that we have failed to lay the stress where it belongs? Is it because of their utter and hopeless stupidity that they charge us with sacramentalism; or may it be that we have not made it really clear to them, nor taught the great masses of our people that it is the spiritual thought behind the form that makes us conserve the form.

Crozer Seminary, Chester, Pa.

### FIFTH SUNDAY MEETING.

The Fifth Sunday meeting of the Bay Springs Association met with the Bethel Church, three miles south of Newton, the last Sunday in March. Owing to rain the attendance was small on Saturday.

It may seem strange that Baptists who love much water, should be so much afraid of a little sprinkle. Rev. Bryan Simmons spoke on Christian education. The address was good. Rev. T. J. Wadrup spoke on "Why so few of our young men are entering the ministry." Others also made interesting speeches on this important subject.

Dr. B. G. Lowry was with us on Sunday and made two speeches, one in the forenoon and one in the afternoon. He spoke on "Christian Education," in the forenoon, and on "Our Duties to Our Country, in the Present War," in the afternoon. All who know him, know as to the merits of his addresses. I only wish every man, woman and child could hear him on this important question. It is exceedingly strange that our people are not taking more interest in this matter. It will surely come closer to most of us from present indications.

Rev. L. E. Lightsey was on hand with his books. He was very feeble, just getting over a severe case of smallpox. Our program was not carried out in full on account of bad weather. The next meeting will be held with New Home Church, Smith county, six miles west of Stringer on the M. G. & N. R. R., the fifth Sunday in June, 1918. We feel good was done in this meeting. Our people ought to take more interest in them.

Rev. J. W. Rooker preached on Saturday and Rev. T. J. Miley Sunday. Both sermons were up to the high-water mark.

JAS. E. CHAPMAN.

## TWO NEW BOOKS

THE UNION MOVEMENT, by J. F. Love, D. D., Corresponding Secretary of the Foreign Mission Board, author of "The Unique Message and Universal Mission of Christianity," "The Mission of Our Nation," etc.

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## NEWS IN THE CIRCLE MARTIN BALL

Last Sunday was a good day for the church at Clarksdale. The Sunday School went "over the top." The Home Mission offering considerably over the apportionment. Two splendid members received. The building committee reported good progress on the foundation of our house of worship. Some work for the Master.

Pastor W. R. Cooper of Sumner, writes: "I am in a great meeting here, Valliant, Okla. Great crowds are in attendance. Seven have joined the church to date."

Evangelist J. B. DeGaverno recently aided Pastor W. E. Farr in a meeting at Duncan. There were twelve additions—10 for baptism. Some Methodists found the light and came in. DeGaverno does the kind of preaching that opens the eyes of the blind.

Evangelist Wilburne Head recently held a great meeting with the Hiawasee church, Georgia. Ninety-two additions to the church—51 by baptism. Many strong men of influential families joined the church.

Pastor Alex W. Bealer of Valdosta, Ga., was assisted by Evangelist R. W. Thiot of Florida, in a fine meeting. There were 46 additions—34 by baptism. A large number of grown men and women confessed their faith in Christ. The old time gospel has not lost its power.

Pastor J. H. Coin of Gordon Street Church, Atlanta, Ga., announces that 100 of his members recently agreed to give one-tenth of their total income to the support of the Lord's work. That is great.

Dr. J. F. Virus of Roanoke, is aiding Dr. W. W. Hamilton of Lynchburg, Va., in a revival, which is proving very effective in reaching the people. The gospel is presented in great power.

The church at Blytheville, Ark., has raised the salary of Pastor L. D. Summers by adding \$300.00. Happy pastor and blessed people.

The State W. M. U. of Arkansas will hold the annual meeting in Little Rock April 10. The convention will be in session three days. Bed and breakfast will be free. Other meals will be served at nearby points.

Editor McKinney of the Baptist Advance thinks Evangelist Otto Whittington, who is now holding a meeting with the Immanuel Church, Little Rock, the strongest evangelistic preacher he ever heard in a revival meeting in Little Rock.

Rev. Wallace Wear, who was called to the pastorate of the Cordele Church, Georgia, has finally decided to remain with the church at Lakeland, Fla. His work has been largely successful at Lakeland.

The authorities have again appointed Alex W. Bealer of Georgia publicity reporter of the S. B. C. at Hot Springs. He usually does his work well. Everybody is satisfied.

The First Church, Waxahachie, Texas, has called Rev. Joseph P. Boone of the Beach Street Church, Texarkana, Ark. He plans to be on his new field April 16.

The Comanche Church, Texas, has called Rev. W. B. Holland, who is holding a meeting for them now. There have been 108 professions of

faith and the meeting goes on indefinitely.

Dr. E. C. Dargan has placed the manuscript of a book, the title of which is "The Changeless Christ," with Fleming H. Revel Company for publication. Everybody will enjoy that.

The State Baptist General Convention of Texas, has been invited to hold the next session in Galveston. The General Convention has never met in Galveston although the Baptist Convention has met there three times. The matter of locating the next meeting was left with a committee with power to act.

In a twelve days' meeting at Camp Beauregard, Rev. M. E. Dodd preached and there were 40 professions of faith. The soldier boys were happy under his wonderful preaching.

Evangelist T. O. Reese recently held a meeting with Grant Park Church, Atlanta, Ga. There were about 50 professions of faith. The singing was led by P. S. Rowland.

The commencement sermon of Furman University and Greenville Woman's College, Greenville, S. C., will be preached by Rev. R. W. Lide. Dr. Lide is an alumnus of Furman. Many of the citizens of Greenville know him.

Dr. W. B. Riley celebrated his 21st anniversary as pastor of the First Church, Minneapolis, Minn. He has always been loyal to the Bible and its teachings.

Dr. W. W. Landrum of Broadway Church, Louisville, Ky., is in a great meeting with his church. He has, as assistant, Dr. Sparks W. Melton of Virginia, who is doing the preaching.

Rev. R. E. Day has been added to the evangelistic force of the Southwestern Theological Seminary. He is said to be a strong consecrated preacher of the Word.

Evangelist J. H. Drew recently assisted Pastor R. E. Reed in a meeting at the First Church, Bartow, Fla. Forty additions to the church—26 by baptism. Somebody reported Bro. Dew dead but he seems much alive.

### SOME ENTHUSIASM.

Enthusiastic Chisholm held an enthusiastic teacher training class. Fifteen enthusiastically passed. Since then we have organized an enthusiastic Worker's Council, who has enthusiastically graded the Sunday School. Our efficient and enthusiastic superintendent, Prof. J. A. Lamb, all the teachers and pupils are enthusiastically at work to build up the church and Sunday School.

Some more enthusiasm. We more than got 'thusiastic Sunday when we gave more than three times our apportionment to Home and Foreign Missions. Talk about getting money, talk about getting 'thusiasm and then the dollars will roll. This took place in longview, Miss., where we are full of enthusiasm.

Yours for more enthusiasm in the Lord's people.

J. L. HUGHES,  
Longview, Miss.

### McCOMB CITY.

Baptist Record: The First Baptist Church of this city took a collection here in the Sunday School last Sunday for missions, and they asked for \$100, but when the money was counted it was found to be \$138, which was considerably "over the top." This church has also furnished thirty-two boys for the army and navy, which came mostly from the Sunday School.

Miss eParl Caldwell, of Pontotoc, Miss., lectured here Sunday in the First Baptist Church. Her subject was China, and the mission work as she has seen it from experience, having spent seven years there as a missionary.

Yours fraternally, J. H. A.

## Salts if Kidneys or Bladder Bothers

Harmless to flush Kidneys and neutralize Irritating Acids—  
Splendid for system.

Kidney and bladder weakness result from uric acid, says a noted authority. The kidneys filter this acid from the blood and pass it on to the bladder, where it often remains to irritate and inflame, causing a burning, scalding sensation, or setting up an irritation at the neck of the bladder, obliging you to seek relief two or three times during the night. The sufferer is in constant dread, the water passes sometimes with a scalding sensation and is very profuse; again, there is difficulty in avoiding it.

Bladder weakness, most folks call it, because they can't control urination. While it is extremely annoying and sometimes very painful, this is really one of the most simple ailments to overcome. Get about four ounces of Jad Salts from your pharmacist and take a tablespoonful in a glass of water before breakfast, continue this for two or three days. This will neutralize the acids in the urine so it no longer is a source of irritation to the bladder and urinary organs which then act normally again.

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M. M. Hagens, J. T. S. Gammon, T. A. Buckner, committee, First Baptist Church, Kerrville.

J. E. THIGPEN.

Death breaks the vital chain  
And frees the soul from mortal  
clay.

I loved him. He knew I loved him. I am glad he did. He was worthy of the confidence and love of all. Our love began on first acquaintance—when we were college boys some forty years ago. How well do I remember the walk and talk we had together, and the grass-green spot near "the middle building" where we sat and held sweet converse together when the question of entering the gospel ministry was weighing upon his heart. He was not long in deciding this matter which afterwards meant so much for himself and the souls of others.

He loved the gospel and preached it with unction—with a holy fervor. He put emphasis on the fundamental cause of the sinner's salvation—the blood of Christ, and on the instrumental cause—faith in the blood. One of his favorite hymns we:

"My hope is built on nothing less  
Than Jesus' blood and righteousness."

He loved home. There was regaled the aroma of the graces of parental affection, filial devotion, simplicity, gentleness, love. The touch of Nature left her imprint on his home.

He had a passionate love for flowers. "He wooed the dainty rose, the queen of every one," and

"With childlike, credulous affection  
He beheld their tender buds expand;  
Emblems of our own great resurrection—  
Emblems of that bright and better  
land."

He dearly loved his friends and was tender and true in his ministries to the friendless, so that the hungry went not unfed from his door.

Barred by uncontrollable circumstances from taking part with the many in giving expression by presence, sympathy, prayer and fitting testimony of a lofty, God-honoring life, I weave this modest chaplet to place in memory's urn for one I loved and for one who loved me. My companion and my familiar friend. We took sweet counsel together. We walked in the house of God with the throng.

A flower on your grave, dear "Ed,"  
and a prayer for those you leave behind.  
I. H. ANDING.  
Summit, Miss.

#### OBITUARY OF BRO. T. B. PACE.

Bro. T. B. Pace was born January 31, 1857. He joined the Missionary Baptist Church at Hills Burrow, Scott county, in the year 1878 and soon afterwards affiliated with Pleasant Hill Baptist Church and has since been a faithful member thereof.

He was married to Miss Zoula Covington in the year 1878, to this union was born eleven children, ten of whom survive him, six boys and four girls.

Bro. Pace has served his county as a member of the board of supervisors for several years, so we find that he has not only been a true servant of his Lord and Master but was always ready to serve his county.

He has served Pleasant Hill Church as clerk for about twenty years, was always ready to do anything he could



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## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

R. A. COHRON.

Whereas, our Heavenly Father has called from earth to his eternal reward our beloved brother and former pastor, Rev. R. A. Cohron, therefore,

Be It Resolved by the First Baptist Church of Kerrville, Texas:

First, that we express our sincere sympathy and love for our dear Sister Cohron, his wife, and Sister B. G. Lowry, his daughter. We would say especially to Sister Cohron that our church loves her with love inexpressible. And now that this sad bereavement has come to her we will love her the more. Remembering the many years of service she has given to our church and the Master, we would fervently pray that the ripening years of her noble life shall continue to bless our church and community.

Second, we recognize in his home-going that the community has lost one of her worthiest citizens, who constantly stood for the highest ideals in community life.

Third, that we express our deepest appreciation of his noble work with us and for us as former pastor and leader of our church in its work. His ideals for us will continually be cherished by our membership and we shall try to attain unto them as he taught and lived them among us.

Fourth, that while we keenly feel our loss, we rejoice that it is ours to know that he rests well because he lived and wrought well. "And I heard a voice in Heaven saying unto me: Write blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Fifth, that a copy of these resolutions be spread upon the record book of our church and a copy sent to the Baptist Standard for publication.—Signed,

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in the interest of his church.

Bro. Pace departed this life on February 2, 1918, at the age of 61 years and two days. So we can only say let us be submissive to the will of our Heavenly Father who has said well done thou good and faithful servant, enter thou in the joys of thy Lord.

We know that humane sympathy can not suffice in time of such severe loss so we trust you to the tender care of Him who knows how bitter the cup and how heavy the cross.

May He wipe all tears away and direct your thoughts away from this earthly home now so shadowed by this great sorrow to that house not made with hands where we know he is safe at home.

Resolved, That we hope to meet our dear brother in that upper and better kingdom and that a copy be spread on the minutes, also sent to the Baptist Record for publication and a copy of same be sent to every member of the family.

BRO. C. O. CRANE, Chair.  
BRO. E. J. PEARSON.  
BRO. J. H. WILSON,  
BRO. WILLIE ADAMS,  
Committee.

FRANK BETHUNE.

On Wednesday evening at 9:15, March 20th, Frank Bethune, the son of Mrs. Mollie Bethune, departed from this world. Brother Frank was 27 years old. He was converted at the age of 14 and has lived a consecrated Christian since his conversion. He was a lover of the church and was always found with the Lord's people. He was one of the most beautiful Christian characters I have ever known. Frank leaves a mother, grandmother, two brothers and a host of other relatives and friends to mourn his departure. But we feel that our loss is heaven's gain. Their pastor,

J. E. KINSEY.

Langford, Miss.

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